

# THE MIRROR

of Divine Providence.

Containing a collection of *Theo-*  
*doret* his arguments : declaring the  
Providence of God to appeare no-  
tably both in the heavens and in  
the earth, and in all things  
therein contained :

Taken out of his workes *De*  
*Providentia.*



Printed at London by T. C. for Iohn  
Smithick, and are to be sold at his shop  
in S. Dunstons Churchyard in  
Fleetstreet. 1602.



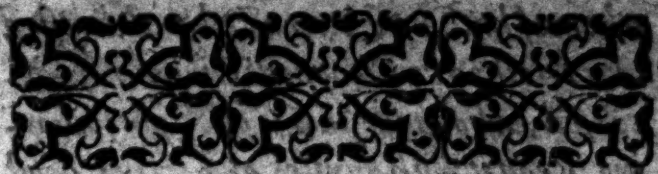
# THE MIRROR

of Divine Providence  
Containing a collection of  
the most singular & interesting  
incidents of God's providence  
as they have appeared in  
the world since the  
creation of man.



Printed and Sold by F. C. for John  
St. Dunstons Churchyard in  
Fleet Street. 1802.





## To the Reader.



He copie of this collection hauing long since lye by mee, I haue now thought good to publish, as a worke well worthy to be read and perused of all sorts of

people, at this time, wherein Atheisme like an ill weed, is growne to such height, as it seemeth to overshadow the plants of true Religio; while men attributing to Nature, what belongs properly to the Creator of Nature, do both deprive God of his glory, and also discover their impiety, to the danger of their owne soules, and the hurt of others. The matter was originally handled by Theodoret, an auncient and learned Father of the Church, in tenne Sermons, treating of Providence, the substance

A 2                      whereof



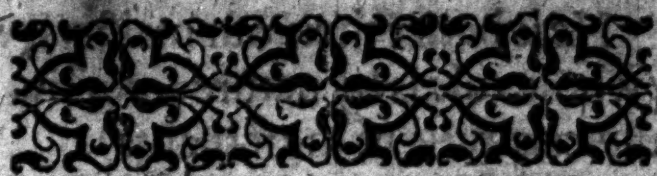
## To the Reader.

whereof hath bene extracted, and digested  
into Method by a learned Divine, now de-  
ceased, who made this Collection follow-  
ing. Read it with aduise; and if thou doost  
beleue the Diuine Prouidence, as thou  
oughtest, the meditation thereof may bee  
sweet & comfortable vnto thee: if other-  
wise thou doubt, or denie it, the considera-  
tion thereof may strike thee with shame and  
terror, and haply reclaime thee from so  
absurd and impious an opinion: which ef-  
fect I do heartily wish, that it may worke in  
thee.

I. C.







# THE MIRROR

of Diuine Prouidence.

*Causes why he defendeth the Prouidence of God against the blasphemous mouthes, that denie the same.*



He childrē defend *Reasons why.*  
their Parents.

Seruaunts their  
Maisters.

Citizens theyr  
Cities.

The gard their Prince.

Much more ought Christians  
to defend Gods cause.

For God is nearer vnto vs then *Reasons of the Conclusion.*  
our Fathers, by whose benefite  
they be made parents.

A 3

He



He is better then our maisters,  
(whose rule is by nature, not by  
the calamitie of the seruants).

He is stronger then any wall of  
brasse, as he, whom no time can  
weare away, nor force impaire.

Hee is more princely then any  
king, whose rule is perpetuall, and  
ouer all.

*The Providence of God is prooued  
in the Heauens.*

*Nature.*

*Order.*

*Motion.*

First, in that the heauens being  
of a passible & corruptible na-  
ture, notwithstanding continue  
vntil this day whole and perfit, in  
an vniform order, or motiō, with-  
out interruption, by the onely  
word of the Creator.

Secondly, they being so neare  
the Sunne, Moone and Starres,  
(which by nature be fierie), for  
all that are neither melted, dried,  
nor



nor set on fire after so many thousand yeares.

*It is proved also in the Sunne.*

**T**He Sunne contrary to nature ( for that all fire is carried vpward ) doth cast downe his beames and heate towards the earth. Likewise the water, being by nature fluxible and heauie, is carried vpward, and hangeth in the aire, without any staie.

Secondly, the Sunne is ordained to giue light to all creatures.

Thirdly, it serues for the distinction of time : for the Sunne by rising and setting, doth distinguish the day frō the night, which is the measure of all time.

*The use of  
the Sunne.*

*The Night is as necessarie as the day.*

**A 4 First,**



**F**irst, by the night the light beeing interrupted, the day is made more pleasant in his second comming.

Secondly, the bodies beeing wearied with the day labour, and by sleepe, bed, and rest, well refreshed, are made apt again to the next dayes labour.

Thirdly, it giueth to the wilde beasts a free and safe opportunitie to seeke their pray.

Fourthly, and last of all, the daies thereby being measured, it is consequently the true measure of all time: for by the night, daies are measured: by dayes, the weekes: by weekes, the moneths: by moneths, the yeares. And so it is the measure of all time.

*The prooffe  
of the con-  
clusion.*

*Againe,*



*Divine Providence.*

5

*Againe, the Providence is prooued  
by the foure parts of the yeare.*

**I**N that God hath not ioyned the Winter and Sommer together (which are extreames) but hath placed betweene them, the Spring and Autumne, as meanes to qualifie their extremities, to the comfort and preservation of all creatures: for in comming by litle, and litle, as by degrees from the extremitie of cold, to the extremitie of heat, we are both in lesse daunger, & receiue the more pleasure: for the sudden, and ouer great alteration from one extreame to an other, is very hurtfull vnto nature.

Secondly, as these foure parts of the yeare are prouidently disposed, so are they all necessary. The Winter to sowe, the Spring  
to



to growe, the Sommer to ripen,  
the Autumne to reape, and ga-  
ther in.

*Last of all he gathereth the Proui-  
dence by the Starres also.*

**F**OR the Starres, beside their  
light, are ordained as guides to  
direct Marriners sayling vpon the  
seas, where there is no tracke of  
Horse, Moyle, wheele, or wayfai-  
ring man.

*A demonstration of the Prouidence  
by the Aire, Earth, Sea, Rivers,  
and Fountaines.*

*By the Aire.*

**F**irst, whereas it is by nature  
fluxible, & hath need of some-  
thing to containe it, God hath so  
placed it betweene heauen and  
earth,



*Diuine Prouidence.*

earth, as between two most strōg walles, that it cannot break forth, but is kept in, to the preservation of all liuing creatures, by the breathing wherof all that haue sence do liue.

Secondly, being moued with the watry clouds, it doth moisten the Earth.

Thirdly, it is as it were a chariot to bring the light of the Sunne vnto our eyes.

Fourthly, beeing placed between the Sunne, and the Earth, it doth with his naturall moisture and coldnesse, so temper the drinesse and heate of the Sunne, that wee receiue his light, without grieffe, or hurt vnto vs.

And least we should imagine the Aire to be the chiefe cause of this so great benefite, God hath appointed the Sunne likewise to temper the extremitie thereof;  
for



for were it not that the Sun with his beames did warme the Ayre, we were not able to abide the extremitie of his colde, as we may perceiue by the winter, when the Sunne goeth further from vs.

Fiftly, heereby is the Prouidence declared, for that the Ayre and Sunne, beeing in their owne natures hurifull (the one through the extremitie of his cold, the other by reason of his extreame heat) are by the only prouidence of God so aptly disposed, that they turne to our great commoditie and pleasure.

Sixtly, neither in the Sunne, Ayre, nor any one of the Elements seuerally, nor yet in them all ioyntly, dooth the life of creatures, or the encrease of the Earth consist. For when the Ayre is most temperate, and the Earth watred with seasonable showers,  
the



## *Divine Providence.*

9

the Sunne likewise vseth a moderation, and the windes do blowe most mildely; yea, although the Husbandman plow neuer so skillfully, and sow in good measure, and time, yet doth not the Earth alwaies yeeld her (looked for) fruit liberally: neither is mankind alwaies free from sicknesse & diseases. Whereby God sheweth all things to bee ruled by his Prouidence, and not by Nature.

Last of all, by the Prouidence of God, the Ayre is so preserved, that although all liuing creatures haue breathed it so many thousand yeares: yet is it not consumed, or lesse then it was at the beginning.

### *In the Earth.*

**VV**Hose diuers forme (for God hath not made it altogether plaine, neither sleepe, nor rough altogether,



altogether, but hath diuided it into hilles, plaine fields, and thick woods) maketh it pleasant to behold, and doth delight through her varietie.

Secondly, the commoditie is great, whilest the hills being drained by the valleis, do minister safer passage in Winter, and yeeld reliefe vnto cattell. Againe, the plain fields in Sommer, are more pleasant to both purposes.

Thirdly, as the hilles & mountaines doo yeeld matter for Carpenters, and other Artificers to worke vpon: So the plaine fields doo minister plentie of Corne, wherof they stand in need: wherein the Prouidence of God is declared to the mutuall helpe, and releeuing one of another.

Lastly, as God by his Prouidence hath enriched the Earth: so doth he preserue and encrease the



*Diuine Providence,* 11

the same, that notwithstanding men haue reaped thereout, great and infinite treasures : yet is not the store consumed in so many thousand yeares.

*In Riuers.*

**W**Hich by the onely Prouidence of God, doo ebbe, and flowe.

*In Fountaines, and Springs.*

**W**Hich by the same Prouidence doo oftentimes breake out in the top of very high mountaines, whereas naturally they are carried downward, and by sinking of deepe pits, wee are compelled to drawe vp the water to our vse.

Secondly, hee doth not onely by his Prouidence carrie the waters



ters contrary to their nature, vp to the top of mountains, but causeth the also to hang in the midst of the Ayre, without any stay.

Thirdly, wheras naturally water is cold, hee doth warme it in the bowells of the Earth, without fire, to the great profit and commoditie of all men, as may be seen in the hotte Springs.

Of the which hot Springs, or Bathes, there are of diuerse kindes, and operations. viz.

Some are good to loosen, and mollifie the sinowes, which are stiff through cold.

Other some doo binde againe those which are loose, & make them strong.

Againe, other are good to cut away fleame.

Some doo purge melancholy.

Other some do dry vp sores & biles, &c.

All



All which diuersities, declare the Prouidence of God, to the comfort & reliefe of vs vnthankfull creatures.

*The absurditie and impietie of their opinion which deny the Prouidence of God.*

**I**F God hath no care of those things he hath created, it is eyther because he is not able, or for that he will not.

To say say God is not able (who by his onely word hath created the whole world, & all that therein is, in an order, and beautie so wonderfull, and vnspeakeable) beside the impietie, it is an ouer great absurditie, considering that it is (infinitely) more easie to preserue them being made, then to create them when they were not, and to make them of nothing.

**B**

Againe,



Againe, to thinke that God doth hate his worke, through enuie or disdain, those things which hee hath in such an vnspeakable excellencie created (as that in the written veritie with a great liking he said *(They were all good)*) it is an absurd and blasphemous impietie; for no such wickednesse can come neare vnto God, who is altogether good, and goodnesse it selfe.

Againe, for what cause should God enuie the world, whether for the greatnesse thereof, or for the beautie? God being vncreated, and infinite, who neuer had beginning, & shall haue no ende, comprehending all things, is limited, and comprehended himselfe of nothing; in whose hand are all the endes of the worlde, who measureth the heauens with his spanne, and the whole earth with



with his fist, how can he enuie the greatnes of the world, which being compared to him is not an handfull?

As for the beautie thereof, seeing it hath both that & his whole beeing of God, there is no cause of enuie, but rather great cause for God to glorie in the excellencie of his creatures. For if the most enuious man, doth not hate the house, and building which hee hath made, because it doth excell in beautie, but rather dooth greatly boast, and is proud of the same: Much lesse ought we to thinke that God, in whom there is no enuie, or wickednesse, can enuie the excellencie of his creation.

**B 2 T**



*The Providence of God in the Seas.*

**F**irst, in that God created therein, and doth preserve for the use of man, infinit store of diuerse kindes of fishes.

Secondly, by his onely Providence, it is kept within his bounds, and dare not passe his prescribed limits; as may appeare by the waues of the Sea, which beeing carried with violence against the land on the shore, do retire again, as it were repenting their fact in presuming so boldly, and are afraid of their prefixed bounds.

Thirdly, the Sea is as it were a mediator to knit together in friendship, Countries that are farre distant one from an other: for God hath not giuen to any one countrie all things necessary, but



but hath as it were diuided his benefites, to the intent that one Countrie standing in need of an other, they should all liue together in mutuall amitie and friendship. Wherefore the Sea serueth to the easier transporting of that which we can spare, and to bring in such commodities as wee doo want, which by cart, and horses, cannot be done so speedily, and with so great ease: for the burden of one Ship will scarce be carried vpo a thousand horses or Camels backes.

Fourthly, least men should be ouertoyled with long and tedious trauell, God hath placed diuers Ilands in the middest of the Sea, to be as it were Innes, to rest their wearied bodies, and Markets to prouide such necessities as they shall need.



*A brieſe collection of his arguments,  
declaring the Providence of God  
through all the parts of the earth.*

**F**Irſt the great benefites which  
wee receiue by the Sea, the  
Earth, the Aire, & Sun, do plainly  
declare the fatherly Providence  
of God towards mankind.

Secondly, it doth appeare in  
that wonderfull conſtruction of  
the heauens, which hang ouer  
our heads.

Thirdly in the tribute, that the  
Earth & other parts of the world  
do pay yearly & daily to man: for  
God hath made them as it were  
ſeruants to man. The Sun to giue  
light, to warme, and to ripen the  
fruites of the Earth. The Moone  
to ſhine in the night ſeaſon. The  
Starres to guide vs in the darke, to  
declare the courſe of times, and  
to direct thoſe which ſaile on the  
ſea. The Aire being drawne in of  
men,



men, dooth refresh the naturall heate within. The Raine doth nourish, and make the fruite to growe. The Frost, first doth staie the plants and other fruites of the Earth, that they doo not spring forth before their time, and doth driue the naturall heate vnto the roote. Secōdly it killeth wormes, which are hurtfull to the fruites. And lastly, it doth yeeld vnto vs great store of fowle.

*A demonstration of the Prouidence in the framing of the Bodie of man.*

WHere (first of all) God hauing giuē a mouth vnto man, to set forth the glorie of God, and to giue thanks for the great benefits receiued at his hand : it is an extreme wickednes to abuse & pollute that noble instrumēt in breathing out blasphemous speeches against the Prouidence of God.



*The Mouth and other instruments  
of speech.*

**T**HE Mouth (which alone doth sufficiently declare both the wisdom and great goodness of God towards man) may well be likened to the musically Instrument, which being made of brazen pipes, blowne up with bellows, or the breath of man, and mooued with the fingers of him that playeth thereon, doth giue a sweet and pleasant sound: so in man, the lungs are as it were the bellows, which being drawne together, and opened againe by the meanes of certaine muscles, doth send forth the breath through the windpipe, whereby the couer of the throte being opened, it is carried into the Mouth, where Reason (which is a speciall gift of God



God in mān) by the helpe of the tongue, as with his hand, dooth carrie that breath vnto the teeth, (which are as it were brazen pipes) that it may runne vp and downe, and learne to slide easily without combrance, and least the tongue through his continuall motion, should wax drie (whereby the facilitie in his moouing should bee hindered) God hath annexed vnto it a certain kernell, running (as it were a fountaine) with continuall moysture.

Thus Reason (which is in man) carrying his purpose, and by help of the tongue, beating it against the teeth, through the drawing together of the lips, and an apt beating of the Ayre with the breath, that is sent out of the mouth, this articular voyce is framed and made.

Againe (whereas the Heart being



being the fountaine of naturall heat, from whence all the parts of the body drawe their warmth, hath need of some cooling and refreshing) the Lungs drawing impure and fresh ayre, and sending it vnto the heart, do receiue and take away the other, which was ouer-boyled by reason of the heat of the Hart, and expell it as superfluous and hurtfull; and so that breath and ayre which is cast out as a thing superfluous, and to no vse, is by the Prouidēce of God turned to this notable vse, to be the author and worker of our speech.

*The Heart.*

**T**HE Heart (beeing the most excellent part of mans body, hauing as it were the gouernment of the whole committed vnto



vnto him) by the Prouidence of God is so enclosed, and defended with the brest, as with a most strong bulwark, that no outward force can lightly hurt it.

Secondly, the Heart beeing in continuall motion (for it is the fountaine of the Arteries) the nether part (vnder which the Lungs are placed) is soft, spungie, full of Pores and Arteries, but the vpper tip thereof, God hath made more stiffe, and hath couered it with a strong and tough coate of skinne.

Thirdly, for that the Heart is nourished, not onely with the vitall spirits, but also with bloud, God hath placed a great hollow veine going through the whole body, whereby it doth drawe his nutriment from the Liuer, as through a conduit pipe.

*The*



*The meanes & Instruments wher-  
by the body is nourished.*

*The Belly.*

**T**He Belly with the helpe of the stomacke, doth draw the meate downe vnto it, where first keeping it, and drawing out the moysture, altering and changing it; afterwards, when it is well sod and digested, he doth seuer and distribute it, sending the purer part thereof vnto the Liuer to be better strained; and the rest being good for nothing, hee doth cast out through the expulsiue parts.

*The Liuer.*

**T**Hen the Liuer (when hee hath thus receiued the best and purest part of the meate, not being



being contented with the former purging and cleansing) doth begin a fresh, straying it through more narrow passages, and so being better purged and seuered, the drosse and slimie part thereof, the Splene doth drawe vnto him for his nutriment, and that which through ouer-much boyling, is turned into a chollericke nature, is sent vnto the gall or bladder, wherein choller is contained and kept; an other part thereof, which being ouer-thin, will serue for no nutriment, the bladder appointed for vrine, doth receiue it, and cast it out as superfluous; the rest being thus thoroughly purified, is made like vnto bloud.

*The great hollowe vaine called  
Vena caua.*

**W**Hen the Liuer hath thus turned it into bloud, it is conueyed



conueyed into a great hollowe  
veine, from whence being caried  
by other small veines vnto euery  
part of the body, it serueth for the  
nourishing of the whole body.

*The Veines.*

**T**He Veins (wherin the bloud  
is carried to the nourishing  
of euery part of the body) are  
made of a very fine and thin ryne  
of skinne, the Pores whereof are  
couered as it were with a spungie  
matter: for as bloud being grosse  
must haue the greater Pores to  
passe forth: so again least it should  
runne out altogether at once, and  
that it might feed and moysten  
the parts adioyning by litle and  
litle, as necessitie requireth, God  
hath couered the with this spun-  
gie substance.

*The*



*The Arteries.*

**T**He Arteries (for that the vitall spirit which is carried in them, is so thinne, that it will passe away through very small holes, and can hardly bee kept in) are not made of one, but of two skinnes, and those are very fast and thicke, that it cannot breake forth.

Againe, God hath compassed the Veines with Arteries, that the bloud beeing stirred with the moouing of the warme spirite might runne the more easily, whereas otherwise by standing still it would congeale and waxe stiffe.

And therefore in certaine places they are ioyned and knit together with very fine Pores, that the bloud there-through may  
receiue



receiue a litle of the spirit, the better to further his motion; and the spirit on the other side (beeing somewhat moystned with the humour of the bloud) is preserved from being dried vp.

*The stature of man.*

**M**AN onely among all creatures is made to go straight vpright, and vpon two feete onely, whereas all other goe groueling.

*The Legges.*

**T**HE Legs consist of the parts knit together with ioynts, whercof one part is ioyned to the hippe, an other to the knee, and the third part to the ankle, with very strong finewes and muscles, for the readie moouing of them. Againe, those finewes and bands,  
are



are neither too loose, nor too straight, for being ouer-straight, as the parts could hardly, or not at all be mooued: So if they were ouer-loose, they would not tarry, but fall out of ioynt. And thus throgh the great benefit of Gods Prouidence, man is able to goe, run, stand, and sit, when he list.

*The Buttocks.*

**F**OR that it would be hard to sit vpon that hard bone, and naked ioynt, God hath giuen man Buttocks, as it were a pillowe, or quishion to sit vpon, by the meanes whereof hee is able to sit on the bare ground, yea vpon an hard stone without any grieffe.

*The Backe bone.*

**T**HE Back bone taking his beginning at *Os sacrum*, dooth  
C runne



runne vp into the necke, and is as it were a strong piller, sustaining and holding vp the belly, shoulders, hands, necke, and the head.

Againe, this bone beeing hard and full of knobs, is not placed in the forepart of the body (least it should hinder or hurt the necessarie extension of the belly, stomacke, and lunges, when they receiue in meate, or breath) but in the hinder part as it were a prop or stay.

Thirdly, it is not one whole bone, but consists of many ioynts, that with the more ease a man might turne and winde his body euery way.

Lastly, it is by the Prouidence of God fedde with certaine marrow, comming from the braine.

The necke may wel be likened to the cesterne in a Conduit, in the sides whereof many holes are stricken,



stricken, whereby the water (that was brought thither in a great pipe) is sent forth to diuers places.

Likewise the necke reaching downe to the mouth of the stomacke, doth send the meate and drinke into the belly. It hath besides the windpipe, which reacheth from the lunges to the top of the throate; there are veines also, and arteries in it, which carrie bloud and spirit vp to feede the braine.

The braine also dooth send downe the marrow through the necke into the backe bone, thorough certaine bones adioyning vnto it, wih which marrowe the bones are noutished, and wherof the sinewes spring, which binde the ioynts together, and the muscles take their motiue power.



*The head and braine.*

**T**He head is placed vpon the height of the body, as it were a Castle vpon the toppe of a great hill, wherein the braine (mans especiall treasure) is kept, as in a very strong hold. The skull is as it were an helmet, compassing the braine, & defending it from outward force, which otherwise would soone receiue great hurt.

Againe, lest the braine which is soft and tender, should be hurt with the hard & stiffe bones, God hath enclosed with two coates of skin; whereof one, which is next the braine and dooth enclose it, is very thinne and soft, the other is a more stiffe and tough skin (being placed betwixt the brain and the skull) neither ouer-hard for hurting the braine, nor yet ouer-thin  
least



*Diuine Providence.*

93

least the skull through his hard-  
nesse should hurt or fret it.

*The Eyes.*

**T**He Eyes are placed in the  
Head, as watchmen in the  
top of a Tower, and to the intent  
they should watch on both sides,  
God hath set there not one alone,  
but two eyes; one towards the  
right hand, the other to the left.

Againe, for that they watching  
for the safegard of the whole bo-  
die, had need of some bulwarke  
to defend them, God hath placed  
the browes (hanging over them)  
that both they serue for a defence,  
and are a meanes to make vs see  
the further off.

Thirdly, (the browes seruing  
for a pendant house to cast off the  
wet) God hath set fine haire in  
the vtter parte thereof, which



inclining towards the temples,  
do receiue the swette falling from  
the forehead, and carry it from the  
Eyes (as hurtful vnto the) downe  
by the vtter side of the face.

Fourthly, for that these watch-  
men had need of harnis and wea-  
pons, God hath also armed them  
with their lids, and certain haire  
in them, as it were speares to keep  
out litle gnats, moates, dust, and  
such like, which would other-  
wise flie into the eyes, and hurt  
them.

Fifthly, these haire be not croo-  
ked (as the other vpon the brows)  
least they should runne into the  
eyes, and hurt them: neither doo  
they runne straight downeward,  
for so would one ruffle & weare  
another, through the often clo-  
sing and twinckling of the eye-  
lids: but they are set somewhat  
a slope, and runne outward, so  
that



that they neither hinder one another in the shutting, and serue for the better defence of the Eyes.

Lastly, all things in the eye are wonderfull, and set out the great Prouidence of God. viz, The smalnesse of the sight, the garland about it much like the Rainbow, of diuers colours, the circle like unto horne: the christall spheare and glassie humour about it: his double coate, one coloured like to grapes, the other in forme like a fishers net: his seate full of kerrells: his nutriment which is brought from the braine in a verthinne vessell: and the cleansing of it in expelling the superfluous humours at the corners of the Eye.

**C 4**

*The*



*The Blood.*

**T**He meaf being receiued into the Belly, this Iuice is firft affimiled to the Belly, and made white, then being sent vp to the liuer, it is there turned into blood; afterward, part of it being sent vp to the braine, it is made white againe, and is turned some into bones, and other some into tough and hard sinewes.

*The sense of Smelling, and his instrument.*

**T**He sense of Smelling doon discerne betwixt saouours, delighting in that which is pleasant, and repelling that which is vnauory, as a thing hurtful to nature.

Likewise through that instrument is the head purged of certain excrements,



excrements. For the head being placed in the highest part of the bodie, all the vapours doo ascend vp thither, which being hurtfull to the brain, are expelled thorow certaine spongie holes and pipes. And that these moist & clammy excrements may with more ease and speed be carried away, God hath appointed 2. waies to purge them, that is through the rooſe of the mouth, and the noſtrils.

*The ſence of Hearing.*

**T**His ſence doth diſcerne betweene ſounds, delighting in a pleaſant harmony, and loathing the contrary. By the means whereof alſo wee attaine to the knowledge of the liberall Sciences, and of the will of God.

*The*



*The Hands and Armes.*

**T**HEY are neither longer nor shorter then is needfull, but are of a iust length, and framed to the performing of those workes wherevnto they were ordained. The Arme is diuided into three parts, whereof one part is ioyned to the shoulder, another to the elbow, and the third to the wrest.

*The Fingers.*

**T**HE Fingers consist of three ioynts, or peeces, the extremities whereof are some hollow, denting inward, other some are round like vnto a spheare, the which round endes beeing as it were grafted in the hollow ends, they are bounde together with strong sinowes, and by the helpe of



of certaine muscles they are moved, where also, least their hardnes should hinder the closing of the Fingers, God hath couered them with a thin and soft skin or coate.

*The Nayles.*

**T**He nayles seruing for to keep the ends of the fingers from hurt, are made thin and light for hurting the soft flesh that is vnder them: broad, that they might the better helpe and sustaine the fingers, being pressed with any burthen. Thirdly, they are as it were round, which force is strongest for defence, and shall least hurt with pressing the fleshe vnder it.

*The*



40 *The Mirror of*

*The Feete.*

**T**He Feete are not made round like an hoofe, nor hard, but soft, and stretched out in length; wherby, and through the flexible composition of the toes, man is able to stand the more sure, and moue with the more ease.

*The great vse of the Hands.*

**M**An only hath Hands, wherewith he doth plough, sowe, plant, reape, thresh, gather in, &c. with infinit workes moe, seruing both to pleasure and necessitie.

*The Shippe.*

**T**He Ship (being made with the hāds of man) is as it were the Sea waine, or chariot, where the mast serueth in stead of the beame, or draught tree, whereon the yokes hang: the sailes are the yokes:



yokes : and the winde as it were the horses, and mules to drawe it, which by certaine cordes are directed, as it were with bow yokes to draw euen together. Again the stern is, as it were the bit or rains, which the Pilot taking in his hād doth guide the ship, sitting in the hinder part, as it were in the circumference of a waine, or chariot. And with this sterne he doth guide the ship, not only whē the weather is calme, but is able therewith to break the force also of the boistrous stormes, and as it were with a bit, to bridle and hold in those rough and vntamed horses, which all is wrought and much greater things, our handes being the meanes and instruments.

*How Arts are as it were allyed to  
the mutuell helpe one of an other.*

**T**He Carpenter receiueth his  
toolles of the Smyth, the  
Smyth



Smyth againe hath of the Carpenter his house. The husbandman doth minister foode to them both; but yet hee is compelled to borrow of them both, his house, and other instruments necessary to till his ground, &c. All which are made with the hands of man.

*The Providence of God in teaching man the necessary use of Mettalls.*

**F**OR man himselfe could neuer haue found out this treasure so deeply laid vp, and hid in the bowels of the earth, or hauing found it, who else could teach him to know the vaines of siluer & gold? who taught him to know the nature of the glasse? and so skilfully to discerne the same, as to know which sand should be tryed by fire, and after what sort, and how long it should lye there?

To



To be short, God alone hath opened these vnto man, as also how (by the help of fire & breath, or winde) to make thereof such diuers kindes of vessels to all purposes, wherein also the notable and necessary vse of the handes may easily be seene.

*Of the Silke-worme.*

**L**east man should be puffed vp (by reason of his great skill, and cunning in so many Artes) and wax ouer proud in himselfe, God hath shewed by this little Worme (which draweth a finer thred then man is able) that it is the onely gift and goodnesse of G O D; which Woorme (as it serueth to beate downe the pride of man) doth declare also the great Providence and goodnesse of G O D towards vs, whilest



whilft both ſhe, and her whole labours are at the commaundement of man.

*Of Phisicke.*

**W**Hereas man being mortal, is ſubiect to diuers diſeaſes, God hath giuen him this knowledge, both to preſerue health, and to remoue ſickneſſes: In ſo much that Art hath inuented medicines for euery diſeaſe. The earth alſo doth bring forth diuers kinds of hearbes, whereof ſome are foode for man, other ſome for cattell, and another ſort for medicines. So that oftentimes of thoſe hearbes, which if they ſhould be eaten would kil a man, is made a medicine to remooue ſickneſſes, and to cure the bodie.

*Of Grammers.*

**T**Hrough the helpe of this ſcience (which teacheth both to ſpeak and write) many bookes are



are written very necessary for the vse of man, both concerning the mysteries of Christian Religion, and diuers other needfull Sciences, by the meanes whereof man is able to talk also with them that bee absent : For although the tongue (which is the instrument of speech) be silent, the right hand taking the pen, doeth commit to writing whatsoeuer we haue to do, or would communicate with our friend, although he be neuer so far from vs; And thus the hand (not onely the mouth & tongue) is made the phariot to carry our speech.

*The apt placing of the Fingers.*

**T**He hand being diuided into five Fingers, the thombe is opposed, & set against the foure, bending the contrary way, and as it were clasping the rest : wherby man is apt to take any thing the

D

more



more readily, and to hold it the  
faster, and more surely.

*A demonstratiō of the Providence,  
in that God hath giuen to man the  
rule and dominion ouer all brute  
beasts.*

*Of the Bee.*

**T**HE Bees of all creatures doo  
liue the most orderly, & keep  
lawes most duly.

First they take their flight out  
of the hiues orderly, & by course,  
and lighting vpon hearbes, trees,  
& flowers, do gather out of them  
that which is for their vse; where-  
with being loaden, their former  
feete seruing in steed of hands to  
laie it on their neckes, they re-  
turne againe into their hiues.

Secondly, they build theyr  
combes (without the helpe of a-  
ny



ny rule to direct them) in so good a proportion and order, with the corners so euen and coequall one to another, that he, which is most cunning in the Mathematicall sciences, is not able to do the like, or come nearer vnto it.

Thirdly, they liue a most polittike life, where nothing is private, or proper to one, but the treasure is common to all, whereby there is no strife, or iniurie amongst them.

And to conclude, they haue the best kinde of gouernement, whilest they haue but one, as it were a king to rule them, vnto whom also they yeeld a willing and durifull obedience.

*What man hath to learne of the Bee.*

**F**irst man ought to learne of the Bee to abhorre idlenesse, and idle persons.

D 2 Secondly,



Secondly, with a readie and chearfull mind to labor in his calling.

Thirdly, to gather his goods with painfullnesse, not iniuring any man, for the flowers are not the worse by the Bee, to any vse or purpose.

Fourthly, not to seeke ambitiously after honour, and principallitie.

Fifthly, if he be called to any office, to rule with right & equitie.

Sixtly and last of all, not vnaturally to hould vp their riches, but charitably to impart to such as stand in need.

*The Spider.*

**T**He Spider in drawing so fine a thred, and weauing his web so artificially, hath taught man to make Nets, and so consequently the skil of hunting, fowling, and fishing.

of



*Of the Oxe, the Horse, and the Elephant.*

**H**erein is the Providence of God toward man notably declared, in that he hath subdued these beasts (which in strength do farre excell Man) & caused them to submit their necks and backs, & to imploy their whole strength to the vse & seruice of man; wherein as man hath to acknowledge with thankfulnes the great goodnes of God; so must he learn thereby to obey God, by whose means they are subdued vnto him. Not only these, but all other beastes whatsoeuer are subiect vnto man, whilest they serue either to feede or cloath him, or els to carry burdens, or for some other necessary vse.

*The cause wherefore wilde beastes  
and Serpents were created.*

D 3      Whereas



**W**Heras some beasts do rebell against man (others beeing easily subdued) it dooth manifestly appeare, that they are not naturally subiect, but by the commaundement of God, which only doth keep in the rest, that they doo not likewise breake out and rebell.

Againe, God hath created some altogether enemies vnto man, to suppress, and bridle as it were his insolencie, and to traine him vp in Vertue, that the terror of those beasts might teach him to knowe howe needfull the helpe of God is, and so to exercise himselfe in prayer, and dutifully to obey G O D, by whose onely helpe hee is defended.

So that this feare, is as it were a guide to bring man vnto God. And least man beeing continually



ally in feare of them, should liue a troublesome and vnpleasaune life, G O D hath striken those venemous beasts with a naturall feare of man, that they hide them selues in Caues and holes vnder the grounde, and hath so bridled their furie, that they hurt but seldome times, and that in their owne defence, when they are by men hurt, or prouoked therevnto.

As for the wilde beastes, he hath sent them into the woods, craggie Rockes and Dennes in the Wildernesse, to dwell farre from the companie of man, and hath set them theyr appoynted time, ( the night when man is at rest, and safe ) to seeke their praie.

So that the wilde beastes and venemous serpents, are as it were

D 4 whips



whips and rods for children, and such as are not thoroughly instructed in the feare and loue of God; but as for men, and such as are strong in faith, they are without any feare of them, as did appeare by *Noah, Daniel, Paul*, and many more.

*Riches and Pouertie, are both necessary for man.*

Whereas the enemies here take occasion to blaspheme God, & say that there is no Prouidence in him, nor care of man, because they see the wicked abound in wealth, and liue in all kinde of pleasures, the godly man contrariwise through the oppression of the rich, to liue in great pouertie, and very miserably: they ought rather to conclude, and that more truly (bridling this rash iudgmēt, & learning to reforme their common errour) that riches cannot there-



therefore be the true felicitie and happines (as they dreame) whereby vertue is thus by their own testimonie suppressed, neither that Pouertie is miserie, seeing that godly men, and such as excell in vertue, doo oftentimes liue in want and necessitie.

Againe, seeing they acknowledge vertue to be the most pretious Iewell, and such as doo most feruently imbrace & follow her, to liue a most happie life, there is no cause why they should extoll riches, as to thinke them the onely note of true happinesse, which they see commonly with theyr eyes, to be the greatest enemy vnto vertue.

*Of Vertues, what they are, and first of Prudence.*

**P**Rudēce is as it wer the watchfulnes and care of the mind, or reason, wherwith man is endued;

As



As foolishnesse and lacke of foresight (which is contrary to *Prudence*) is a drunkenness, which rising of affections, doth darken and blinde the reason and vnderstanding of man, not suffering him to foresee that which is profitable and cōuenient for him; The cure whereof, and health of the mind, is called *Prudence*.

*Temperance.*

**T***emperance* is a right constitution of the minde, when the rude and disordered desires thereof, are bridleed, and ruled by reason.

*Fortitude.*

**F***ortitude* is that whereby a man is stirred vp vnto a lawfull anger, and iust reuenge.

*Iustice.*

**I***ustice* is a lawfull and right gouernment of the mind, whereby the



the affectiōs subiect vnto her, are ruled and directed.

The affectiōs of Lust & Anger, submitting themselues vnto reason, and being ruled thereby through a mutual qualifying one of another, do absolue, and make this notable vertue of *Iustice*.

*Riches and great aboundance, is an enemy vnto vertue.*

**T**He great troubles, and continuall cares, which follow the getting and possessing of riches, the infinite tossing and turmoyling of those men which haue them, (whilest they are neuer at rest), cannot accorde with the quiet and peaceable state of vertue, but are enemies that hurt and hinder the good course thereof.

Secondly,



Secondly, he that is giuen altogether to serue the belly, in eating & drinking, desiring daintie fare, and delighting in great diuersitie of meates & drinks (which faults and many moe, accompany such as abounde in wealth) how is it possible that he should liue a temperate and contented life?

Thirdly, hee that doeth thus quench the watchfulnesse of reason, and set on fire the affections, bringeth reason into seruitude, and make her a seruaunt vnto the belly, whō God hath set as ladie and mistris ouer all the bodie: he that deliuereth the prince as a prisoner vnto his subiects, & casteth the gouernor of the chariot to be torne in peeces of his horses: He (I say) that will not suffer the Pilot to hold the sterne any longer, and to guide the ship, but will let it be carried headlong with the stormes of these tempestuous affections,



sections, and so to be drowned in waues : Hee is not onely vtterly voyd of wit & wisdom, but hath abandoned & giuen himself ouer to all kind of Intemperancie and filthie pleasures.

Lastly, in great abundance there is small hope of iustice, for he that is greedily bent to heape vp great riches, doth make no difference betweene right & wrong. So that riches is an enemy to euery kind of vertue.

*Pouertie is a great helper, and furtherer vnto vertue.*

**F**irst the want of things necessary doth compell the affections to be subiect to reason, and will not suffer them to swell vp, or to strue against their ladie & gouernesse, as it falleth out oftentimes in such as are wantonly brought vp, and delight in belly cheare.

Secondly, the mind thereby being deliuered from superfluous troubles,



troubles, and voyde of outward cares, dooth enioy great rest and quietnesse: So that looking into her selfe, shee dooth beholde her own dignitie, and taking the rule into her handes, dooth prescribe vnto her subiects, lawes of moderation and order, and suppressing or punishing the rebellious affections of Lust and Anger (the one by the other), dooth bring them into order.

Thirdly, the great labour and trauel (wherevnto Pouertie driueth man) doth much profite to bridle & keep vnder the outrageous lusts, for it doth consume and spend that matter wherwith they are fed, so as they are not able to breake forth.

Last of all, the examples of godly & vertuous men in all ages from the beginning dooth manifestly declare, that pouertie doth furder more to the obtaining of vertue  
and



and riches. In so much that many (as *Socrates, Diogenes, Anaxarchus* and others, for the loue they bare to vertue, and that they might the better attaine vnto it, did giue and cast away their riches, and all that they had, chusing rather, and delighting to liue in voluntarie Povertie.

*Riches are not ill of themselves, but through the abuse of men.*

**R**iches, for that they come from God are not ill in themselves, but are giuen as necessary instruments to make & polish the beautifull Image of vertue : which if man shall contrariwise abuse to the making of an Image of wickednesse, the Instrument is not to be blamed, which was to be wel ysed, but the man which hath wickedly abused the same. As Iron and Wine although they be diuerse times abused to murder, and drunkennesse, are not



to be cast away, and condemned as superfluous, but are kept notwithstanding as verie necessarie, & commended as great blessings of God: Euen so riches are not therefore to be blamed, because wicked men abuse them, but to be acknowledged as the gifts of God, necessarie for many good purposes.

*Why God hath not giuen riches to every man.*

**A**S God hath not giue to euery member of the bodie the like operation, but to euerie one a peculiar function, as the eye to discern colours, the eare to iudge the difference of soundes, and so forth in all the rest, that through the varietie of their operations, & the mutual help that they haue one of another, the bodie should want nothing necessary, and that amōg the members there should be no grudge, or enuy, whilest no  
one



one part can iustly say vnto another (I haue no need of thee) : Euen so hath not God made all rich alike, but some poore, that one standing in need of another, through their mutuall helpe; this his Common-wealth might be preferued; which otherwise would be quite ouerthrowne : whilest euerie man abounding in wealth, there wold be found none to sow, plow, or to do any such inferior & necessary works. Whereby one of these two inconueniences would followe of necessitie, that euery man must learne all Artes, and do all workes himselfe, (which thing is vnpossible) or else that all me should perish together for want of things necessary (which were absurd and lamentable). So that in this diuersitie also the Prouidence of God doth notably appeare.

The state & condition of the Rich and Poore, is naturally alike, and all one.

1 First, all men, both rich & poore,

E

haue



haue one and the selfe same earth for their house, nurse, mother, and graue, alike common to euery one.

2 The Sunne, Moone, and Starres, giue their light indifferently to all, neither is the Aire peculiar vnto the rich, but all breathe of it alike.

3 The bodies likewise both of rich and poore are alike, but that the poore man hath (for the most part) the stronger, and more healthfull bodie. For (as a wise Physitian saide) Scarcitie & Lack is the mother of good health, to the preservation whereof, Exercise also, and Labour, is of great force, and helpeth much.

4 The soules in them, are both of like nature.

5 They haue one beginning of generation, or conceptiō, & are brought forth with paine alike. But that the poore women (commonly) are deliuered with more ease: For through continuall labor, her childbirth is the lesse painfull.

Againe,



Againe, comming into the world, nature hath not cloathed the riche mans childe better then the poore mans, but they are brought forth both alike naked, and fed with milke alike.

7 And as they had one entrance into the world, so doo they depart alike: for death is common vnto both, and hath no respect of persons, but striketh indifferently.

8 After death also they do both of them putrifie and rot, the like matter and corruption issueth out of them, and together they become wormes meate. So that in all or the greatest respects, the condition of the rich and poore are both alike.

*How Riches and Pouertie are common vnto all men.*

**G**OD hath so ordained Pouertie, with all kinde of Artes, that the Rich and wealthie are compelled to bring theyr money vnto the poore man, and to buye of him all thing.

*Simone*

E 2

whereof



whereof they stand in need, without whose helpe they are not able to liue, notwithstanding their great wealth. Wherein we are to acknowledge the great wisdom and Prouidence of God, who hath giuen riches vnto some, and to other knowledge in arts and sciences, that through this necessitie (where they stand in so great need one of another) they might be knit together in mutuall concord and friendship. For as the Rich men doo stand in need of Poore Artificers, to supply their necessary wants: so again the poore men are set on worke with the rich mens money. So that both of them standing in neede (the one of wares, the other of money) doo shew how Riches and Pouertie are common vnto all men, and both verie necessary.

*God hath not giuen Riches to good men onely.*

**G**OD hath not bestowed Riches onely vpon good men, least the  
enemie



enemie should accuse God not to deale with indifferencie, or slaunder the godly, that they should loue God onely in respect of these blessings, and for feare of loosing the same. Wherefore he hath distributed riches & pouertie indifferently vnto both, & hath ordained them, as certain instrumēt, or matter to worke withall, which the godly vsing to the attaining of Vertue, and the vngodly abusing vnto vice, there is no excuse left, or hope of pardon for such as spend their liues in wickednes, whether they be rich or poore. For they which get their riches well, and honestly, and doo not encrease them with other mens hurt & miserie, but vse them to the reliefe of such as stand in need, do iustly accuse & condemne the couetous and vngodly rich mē: As the poore man, which tempereth his pouertie with the studie of wisdom, and sustaineth the rage thereof with a stout and valiant minde, doth condemne the wicked



ked life of such as beeing poore, doe spend their dayes altogether in vngodlinesse.

*The poore are commonly more healthfull then the rich.*

**W**Herin the care & Prouidence of God dooth notably appeare, in that foreseeing the diuerse helpes and remedies that such as bee wealthy are able to prouide, which the poore man by reason of his necessitie cannot do, he hath as it were, allotted vnto the poore man a more strong and healthfull body; so that health doth recompence the want of wealth: and oftentimes it falleth out, that the rich man wisheth the poore mans health, when the poore man will not chaunge his state for all the rich mans wealth.

Againe, in sicknesses you shall see the poore man who lyeth on the bare ground without bedde or matre, to take his griefe more quietly, and haue lesse paine then the rich, which lie  
in



in beddes of Downe, and haue all kindes of Phisicke to mittigate their paine. So gracious is God in providing for these, which through want are not able to provide for themselves.

*How the difference in the estates of men (whereof some obey, and other commaund) is very necessary.*

**G**OD in the beginning made but one man of the earth (for the woman was made of a bone taken out of *Adam*) least through the diuersities of earth she should bee thought to be of an other nature. Of which couple sproong all mankind. So that in the beginning there was no such difference of Lordes and Seruants. Neyther in the time of *Noah*, (when hee, and his wife, his three sonnes, and their wiues, entered into the Arke) doo wee read that any Seruant went in, or find this name of Seruant:



for as then was not this distinction of degrees instituted, or thought necessarie. But afterward when it was perceived that much mischief did rise through ouer-much libertie, whilst there was no magistrate to bridle the outrageous multitude, Lawes were deuised, which being found to be verie necessary; it was also as necessary that there should be Law-makers, and magistrates to execute & put the same in practise: which could not possibly be, (this equalitie among all men remaining still. And therefore it was needfull that there should be this difference of magistrates and subiects: for God seeing that by sin there was brought in a wonderfull disorder and confusion of all things, did prescribe an order in setting downe Lawes to suppress and bridle the rage thereof, the raines whereof he hath deliuered into the handes of the magistrate, to put the same in practise: wherevpon ariseth this necessarie distinction of  
maisters



maisters and seruants; Magistrates to commaund, and inferior subjects to obey.

*Seruitude is very profitable and necessary.*

**A**S in a ship, the good order is the preservation of such as saile therein, whilest some doo rowe, other some do make fit the Cables, others are busied about other thinges necessarie, which they are commaunded to intend: and the guide in the fore-ende of the ship, doth discric the Rockes, quicksands, and shelues, giuing warning to the maister, who holding the sterne doth direct the ship, and hath the rule & authoritie ouer all the rest, whose commandement they do readily obey, whereby they are preserved, and saile without feare, or danger, which could not be, if euery man should be occupied about one, and the selfe same thing, or without order do euery man what he thought best. So likewise in a house where diuers

workes



workes are to be done, which require the help of many men, if there should be no one man to rule & commaund the rest, but that euery man might do what he list, it were vnpossible for any familie to consist or stand. So that it is verie necessary, that there be both Maisters and Seruants.

*The Seruant hath a more pleasant life then the Maister of the house.*

**W**Hereas some thinke it a fore and greuous thing to serue, and beeing wearied with continuall labour, to take his portion measured out as his Maister shall thinke good: if they will diligently consider all things, and looke thoroughly into both their estates, they shall find the Seruant to liue the more pleasaunt life. For although hee be in bondage of bodie, yet is his minde free, and voyd of many cares wherewith the Maister is greatly ouer-charged.

Dearth



Dearth & scarcitie doth neuer breake his sleepe, he neuer taketh care how to sell his commodities, or is grieved when they lie vpon his hands and waxe cheape, neither standeth hee in any feare of his Creditors, or taketh thought how to discharge out-payments, and to maintaine his familie. He dare meete a Sergiant in the teeth, and is not afraide of the frowning countenance of the Iudge, but without all care of minde, eateth his meate with a good stomacke, sleepeth soundlye, and is in good health; wheras the maister with these, and many moe cares is so vexed and tormented continually, that he can neither eate his meate quietly in the day time, nor take any rest in the night, but passeth his time in great care, and small pleasure.

Againe, seeing the Maister dooth oftentimes labour as painfully, as any Seruaunt, but the Seruaunts are troubled



troubled with no care like vnto the maister, there is no cause why they should bee thought miserable in respect of their labours (which is common to their maisters with them) but great cause, why they may be said to liue more pleasantly, as that they are voyd of all care of minde, wherewith the maister is oftentimes spent & consumed.

*Ill Magistrates and Maisters.*

**T**Hese men haue not their authoritie from God, but the wickednes of such as be subiect hath drawne the same vpon them. For when they would reape no profit by such as ruled well and honestly, but through their lewd behaviour contumeliously did cast off their discipline, they be reaued themselues of the Prouidence of God, through wāt of whose counsell and direction they haue receiued these wicked Princes & Magistrates, that so by experience of the ill gouernment of those, they might remember the



the other, and learne how necessary it is to haue, and obey, honest and godly gouernors.

*The seruants which haue a sound and good minde, are not hurt by seruing of ill maisters.*

**M**Any seruants haue beene found to bee great louers of Vertue, which serued with a readie and good mind, doing that which was their dutie, not compelled, but frō their heart, and haue had a great care of their maisters : whereby they haue not onely obtained liberty from their bondage, but haue gotten great wealth and credit, as rewards for their good & faithfull seruice.

So that seruice is no hinderance to the attaining of vertue or wealth. As may appeare by *Abrahams* seruaunt, and *Ioseph*, with many moe. Whereof the one (beeing sent by *Abraham* his Maister to choose a wife for *Isaac* his sonne)



Ionne) is set forth as a patterne of a faithfull Seruant, and one that feared God. And *Ioseph* by seruitude attained to greater wealth and honour then his brethren, who neuer serued, but were alwaies at freedome.

*The wickednes of the Maister, cannot hurt a godly Seruant.*

**A**S may appeare in *Ioseph*, whose godly and chaste mind (notwithstanding the want of allurements, faire promises, and great daunger in repelling his Mistresse vnlawfull lusts) was not corrupted or defiled, but continued sound and constant in vertue. Likewise *Abdias*, Seruant vnto wicked *Achab*, and cursed *Iezabel*, who sought the viter destruction of all the seruants & Prophets of God) did preserue from death, and nourish an hundreth Prophets, whom he hid in two Caues, notwithstanding the brutish crueltie of his Lord; Neither did



did the great famine and dearth of victualls (which was exceeding sore at that time, by reason that it rained not in three yeares, and six moneths) any whit slacke his care in providing all things necessary for them.

Againe, in the time of *Zedechias*, the last king of the Iewes, who would not giue eare vnto the words of the Lord, but cast the Prophet *Jeremy* into a deepe and stinking dungeon, *Abdimelech* one of the kings seruants, an Ethiopian, and an Eunuch, not regarding the wickednes which raigned in the Court, and the great hatred which was conceiued against the Prophet, nor once calling to remembrance his owne seruile condition and state, went boldly vnto the King, and reprooued his vniust sentence and crueltie against the Prophet of God, mouing him with godlie perswasions to take *Jeremie* out of the Dungeon, which beeing obtained,



obtained, this *Eunuch* was aduanced, and did minister all things necessary during the whole time of the siege, when the Iewes were led captiues into *Babylon*, by *Nabuchodonozor* the king.

*Daniel, Ananias, Azarias, and Micael*, though they were led captiues into *Babylon*, and liued in bondage vnder a most wicked king, yet could they not be brought to transgresse the lawes of the liuing God in any point, either for desire of life, or feare of death, or any torments whatsoeuer.

Wherefore let no man condemne seruitude as euill, or thinke that the wickednesse of the maister can overthrow the vertue of a good and godly seruant, if he haue a mind well disposed, but in all things let him confesse, and acknowledge the Prouidence of God. For by these examples it doth appeare plainly, that a seruant may be vertuous & godly, though his maister be neuer so vicious and vngodly.

Why



*Why doth God suffer the godly to be led  
into captiuitie?*

**G**OD hath a care euen ouer those  
that do offend, and of great loue  
doth punish them; wherefore when  
he suffreth the wicked for their sinnes  
to be ledde captiue, hee sendeth with  
them also good men, as schoole-mas-  
ters, and teachers, by whose good  
counsell & example they may be di-  
rected in the true and right path.

Againe, these godly men being in  
captiuitie, haue not only bin a means  
of saluation vnto their fellowe priso-  
ners, but through their good life and  
doctrine, haue brought also many In-  
fidels to the light and knowledge of  
the true God. So that in all his doings  
God sheweth himselfe to haue a spe-  
ciall care of man.



*The studie of Righteousnes is not without fruite, although in this life it doth not appeare. And of the Resurrection.*

**A**Lthough the godly in this life are commonly oppressed with povertie and seruitude, and liue not in like pleasure & prosperitie as the wicked doo: yet notwithstanding they haue pleasures, and great pleasures. For the godly do not think the praise and rewardes of mortall men to be a sufficient recompence for theyr trauailes, and therefore cōtemning them, they doo looke for the promises of G O D, and attend the comming of their Guide and Captaine, to receiue those crownes of vnspeakable glory, (rewardes from heauen). They wayt for the Resurrection of their bodies, that being taken vp into heauen, they may ioy with the holie Angels, and haue the continuall and endlesse fruition



tion of him, for whose sake they haue suffered so many troubles, which is a most excellent reward, and the onely true happinesse.

Againe, seeing the possession of vertue is a most precious Jewell, and is not gotten; nor kept without great trouble and paines: it were a great absurditie, that all other inferior arts and exercises should haue theyr rewards, and Vertue onely be without all recompence.

*There is an Eternall life, where Vertue is rewarded.*

**W**Hereas God suffereth some vertuous and godly men in this world, to liue & die without honour, and in great contempt; Other some againe to liue in great honour: It is an euident argument (for that God is iust in all his dooings) that there is another life prepared, wherein they which haue doone well, shall



shall be rewarded accordingly. So that in giving honor vnto some here, he doth manifest and declare that vertue hath her crowne & reward; And in suffering other, some to liue without all honour or reward, hee doth shew plainly that there is another life, and doth thereby notably confirme the hope of those thinges which are looked for.

Againe, if there were no life after this, they which are punished heere might seeme to haue great iniurie, seeing other committing the like or greater faultes, to receiue no punishment at all. And the vertuous men likewise which are not rewarded, as other godly men are, should haue too great cause to complaine, and accuse the iustice of God: So that of necessity (except we will denie God to be iust) there must be another iudgemēt, where such as haue escaped punishment heere, may suffer according to their deserts; and they which haue  
receiued



receiued heere no reward for their well doing, may be fully rewarded, and recompenced for their great labours.

*The Resurrection of the bodie is necessary.*

**F**OR it were great absurditie & want of iustice, if the soule alone, (and not the bodie) should be glorified or tormented, seeing the bodie hath bin a great furtherer and setter forward, as well of the godly as the wicked operations of the minde, and an instrument to performe the same. Wherefore in iustice it is requisite, and verie necessary (seeing the bodie hath bene a copartner here with the soule, both of her godly labors, and wicked pleasures) that it should be raised againe, and together with the soule receiue due punishment, as they haue deserved, or like glory, as rewards for their vertuous and godly labours sustained together in this life.



*It is not vnpossible for God to raise a-  
gain the dead bodies.*

**A**Ll things are possible vnto God,  
and easie to be done, (seeme they  
vnto man neuer so hard, or vnpossi-  
ble) for he that made all things with  
his word, can easily gather together  
the parts of man (although they be  
deuoured of beasts, and consumed  
into dust and ashes) and raise him a-  
gain. As it is much more easie to re-  
store a thing being decaied, then with  
his onely word to make all things of  
nothing, as he did.

*How God in times past had a care, not  
onely of the Iewes, but of all men; And  
of the Incarnation of Christ our Savi-  
our.*

**N**either the heauē, nor the earth,  
the sea, the Moone, or Starres,  
neither this whole visible, and inui-  
sible



visible creation, do so notably declare, and set out the exceeding greatnesse of the goodnesse and loue of God, as this, that the onely begotten sonne of God, of like substance to the Father, tooke the shape of a seruant vpon him, and was conuersant here among men on earth, in the similitude and figure of man, that taking vpon him our infirmities, and bearing our diseases: he might so be our Physitian, and Saviour, through whom we haue obtained this notable benefit (by adoption) to be made the sonnes of God. For God, when he saw our reuolting from him, being our Creator, vnto a most cruel tyrannie, and how we had wilfully throwne our selues into the dungeon of all mischife, treading the lawes of nature vnder fecte; and that these visible creatures could not perswade and bring vs to the obedience of our Creator, it pleased him of great mercie to worke our saluation another way, in great wisdom & iustice.



For in the restoring of man, God did not vse his onely power, whereby he was able to do what he would, neither yet mercy alone, least the enemy of mankind should haue cause to accuse his dealing, as iniurious, but did deuise and take a course, wherein he declared both great loue and iustice, for vniting vnto himselfe the captiue nature of man, he brought it into the field to reuenge his former foyle, and did so furnish it with all things necessary, that the enemy which in times past had preuailed against man, was now by man vtterly ouerthrowne, So that his tyrannie being dissolued, man was by iustice deliuered from most miserable seruitude, and restored to his former libertie, which was the cause that Christ was borne of a woman, and tooke flesh of the virgin.

*The cause wherefore Christ fasted forty dayes.*

CHRIST by his fasting, and hunger, did as it were prouoke the enemy

to



to a conflict, who perceiuing his hunger, was in great hope of victorie, and came with a good confidence as it had bene to deale with *Adam* (whom that way hee did ouerthrow, but (finding vnder *Adams* nature) his Creator) he departed, as confounded.

Againe, in fasting hee would not passe the number of 40. daies (which fast both *Moyſes* & *Elias* did performe in times past, least men should doubt of the veritie of his humanitie, and hungring, he shewed himselfe to be a man in truth, and not onely in outward shew and appearance.

*The death of Christ.*

**H**E was nayled on the Crosse, and suffered, not for his finnes, but for our redemptiō. For whē man (through transgressiō) had cast himself in debt, and was not able of himselfe to paie the same: *Christ* taking the nature of man (as it were mony to paie the ran-some) did rule, and guide it with so great wisedome and Iustice, that hee  
satisfied



satisfied the law, and paying the debt  
did set man againe at libertie.

For this cause hee suffered death  
vpon the Crosse, (which was by the  
lawe accursed, as also the nature of  
man, because it had transgressed the  
lawe) that by taking vpon him the  
curse, which was common to all, and  
suffering that most shamefull death  
vnderferued, he might deliuer all men  
from their deserued condemnation:  
for though hee was not subiect vnto  
the curse (as being free from all sins)  
yet was hee content to suffer death,  
which was the punishment due vnto  
sinne.

### *The Resurrection of Christ.*

**W**Hen Christ had thus broken  
the bondes of Death, and  
wrought the saluation of man; he re-  
turned againe into heauen, and by  
theraising and carrying of his owne  
bodie, did giue as it were an earnest  
or



or assuraunce vnto all the godlie of  
their resurrection and ascension.

*This misterie of Christs Natiuitie and  
death, was purposed from euerlasting.*

**W**Hereas some curiously doo,  
seeke to know the vnsearch-  
able wisdom of God, and demaund  
wherefore God did not worke this  
from the beginning, but hath let it o-  
uerslip so many thousand yeres, they  
are to learne, first that it is ouer great  
presumption and arrogancie in them,  
too curiously to searche out those  
things which God hath hid, and re-  
serued vnto himselfe.

Secondly (for the thing) it was de-  
termined long since, euen from the  
beginning, but deferred vntill this  
time, as most fit and conuenient to set  
out his great wisdom and loue to-  
wards man.

*How*



*How God had a care of all men, euen  
from the beginning.*

**I**T doth manifestly appeare by the whole storie of the olde Testament, that God in his Prouidence had alwayes a care of all men, not onely of those which came of *Abraham*, but of all the offspring of *Adam*. For by this one people of *Israel* hee brought all Nations from their Idolatrie to the knowledge of the true God; for in blessing their good life with prosperitie and great victories, he did declare his goodnesse; and as it were allure all men to imbrace their doctrine; and againe in punishing their wickednes, and suffering them to be led captiues into straunge and farre countries, hee did both shewe his iustice, and vsed them as meanes to preach and set out the glorie of God, and the truth of their doctrine vnto all nations, which if they had remained stil in their own country,



*Diuine Providence.*

37

country, could not haue bene done  
so plentifully, and effectually.

*The preaching of the Gospell vnto the  
Gentiles.*

**W**HĒ that great misterie of our  
redemptiō was fulfilled, and  
the time was come that the incarna-  
tion of Christ ought to be published  
through the whole world, then did  
God disperse and scatter abroad the  
remnant of his people (which of his  
great mercy hee had chosen from a-  
mong all nations, euen from the be-  
ginning) into all the coastes of the  
earth, that all they which were de-  
ceiued with the multitude of Gods,  
might learne that there was but one  
God, the Creator of heauen & earth:  
as also that the Gospel (which was to  
be preached by the holie Apostles)  
might haue the easier passage.

Int



*The Mirror of*

*But how can the Jewes be said to further the Gospel, which they did by all meanes withstand and hinder?*

**T**Heir incredulitie & stubburnesse did so litle hinder the truth of the Gospell, that it was an occasion of great confirmation thereof, whilst those things which they denied, were so substantially prooued by so many testimonies out of the lawe and Prophets, that both their errors were vtterly confuted, and the Gentiles were notably confirmed in the trueth of Christ, whom they sawe by so many Prophets and so long ago to be foretold. So that God may well be said in all ages, to haue had a great care and Providence, not onely of the Jewes, but of all mankind, even from the beginning.

*Deo gloria.*

**FINIS.**



all

the  
he  
of  
est  
ere  
ny  
ro-  
vi-  
ere  
of  
ny  
re-  
in  
nd  
D  
at  
ed  
in  
ia.